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CYRUS P. GROSVENOR, EDITOR.

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BUCKINGHAM'S LECTURES.

FIRST LECTURE—ON PALESTINE.

Condensed from the New York Observer.

You have been invited here to listen to some details in regard to the present condition of the land of Palestine. Your presence, in response to that invitation, is in itself sufficient evidence of your estimate of the general subject with which I propose to occupy your attention: so that it will be needless for me to consume any portion of this lecture by general remarks on that head.

There are, indeed, few countries on the face of the earth, which possess a greater amount or variety of interest for any intelligent mind. It is an error, however, to suppose that this interest arises exclusively from the relation of that country to the events recorded in Scripture. Its historical interest, apart from this, is in itself sufficient to command your attention: since it was one of the earliest civilized of any known portion of our globe, and is a land of whose condition, up to a high antiquity, more authentic records have been preserved than of any other. Besides the Scriptural notices of it, its peculiar character is alluded to by the poets and historians, especially those of Rome. Its geography, too, is scarce less peculiar than its history. Its central position in relation to other countries, its variety of surface, its peculiar natural phenomena, and the connexion of its natural products and the manners and customs of the inhabitants with the details incidentally mentioned in the sacred writings, all combine to give Palestine an interest essentially its own. Add to this, the vicissitudes which have marked its past condition; its successive possession by the Phœnicians, the Romans, the Saracens, the Crusaders, and finally by the Turks, give to this country a romantic charm which associates it with whatever is impressive in the past history of the world.

In treating of the general subject, I propose, in the first place, to present a brief outline of the geographical peculiarities of Palestine, interweaving such scriptural allusions to the localities of the country as may in some degree relieve the tedium of a mere detail of boundaries, mountains and rivers; I shall then notice some of the chief cities and towns, first upon the coast, and then in the interior, beginning with the ancient cities of the Philistines, and terminating with Jerusalem, and, as the last department of the lectures, I shall notice the cities lying east of the Jordan, such as Petra, Damascus, Babel, and Palmyra. It is the necessity of so extensive a survey that has induced me to appoint four lectures, instead of three, to which it had at first been my intention to compress the discussion.

And first, I proceed to the geographical outline of Palestine. The country has often been described, by those whose desire and design was, to raise doubts as to the authenticity of the Scriptures. The writers, especially of the French school of infidelity, have endeavored to produce the impression, that what is familiarly denominated the Holy Land is a petty, contemptible, insignificant strip of country, barren and mean, destitute alike of beauty and of all natural advantages; a base and worthless territory, unworthy of the Deity to select, and of a nation calling themselves the chosen people of God to accept at his hands. If such be the fact, undoubtedly it ought to shake our confidence in the truth and accuracy of the Bible; for nothing, certainly, can be more opposite to the representations which are there given. Moses speaks of the country before it was possessed by the Israelites, in the most glowing terms; and after they had entered and taken possession, it was denominated "the glory of all lands." Moses, however, never himself entered it, having merely been indulged with a distant view from the top of Mount Pisgah. What was known to and recorded by him respecting its details, must have been received, if true, from revelation alone. Examine the passage in Deuteronomy which records his description of it, in his parting address to the people he had led out of Egypt, and who now stood upon its borders, and you will find it as true and just a picture as ever was taken by a painter. He had often denounced the judgments of heaven upon the stiff-necked and rebellious multitude over whom he had been placed as a leader; yet, while on the one hand he rebuked and threatened them, he held up, on the other, the most cheering and animating promises of the prosperity and abundance in reserve for them when they should enter the long expected land assigned them by heaven. "The land," says he, "whither thou goest in to possess it, is not as the land of Egypt, whence ye came out, where thou sowest thy seed and watered it with thy foot, as a garden of herbs; but the land whither ye go to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven; a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year. The Lord thy God bringeth thee unto a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley and vines

and fig-trees and pomegranates, a land of oil olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." A description as characteristic, as if it had been written by one who had spent his days in Palestine. That you may be the better able to judge of this, I will now touch on some of those advantages which justified the Jewish lawgiver, or rather the Spirit of inspiration by whose influence he spoke, in holding language like this to those whose own experience was soon to put its accuracy to the test.

ITS RELATIVE POSITION.

And first, let us consider, for a moment, the relative position of the Holy Land. We shall at once see that its location, at the head of the Mediterranean sea, gave it the advantage of direct and ready communication with the richest and most powerful countries both of the western and eastern hemispheres. This was an element of great importance, both in its political and commercial condition. For let the natural products of a country be as great or as valuable as they may, if it enjoys no opportunities of commerce, it never can be either rich or powerful; but if it be not only fertile and populous, but upon the open highway of commerce, there are absolutely no bounds to the riches it may acquire, if its industry be well applied. Palestine had all these advantages. Itself at the head of the great highway of nations, it had free communication from the marts of Tyre and Sidon quite to the Pillars of Hercules. On the right there was, Ist, Asia Minor, for fertility the very garden of the world, the seat of many very interesting Greek colonies, among which were situated the well known "seven churches" of the Apocalypse; a land still lovely, though comparatively in ruins, but then populous and abounding in all its prosperity. Then came the Isles of Greece, inhabited by the most brilliant and intellectual people of antiquity; and the adjacent countries of Greece Proper and the Morea, with their rich and celebrated cities of Athens, Corinth and the rest. Then the Adriatic Gulf gave access to the coast of Italy, while on the farther side sat Rome, the mistress of the world. Beyond were Gaul and Iberia, at whose southern extremity the Pillars of Hercules opened their gates to an unknown wilderness of waters. All these countries lay stretched out in unbroken succession, teeming with all the power, wealth and luxury of the west, and affording all the inducements and promising all the rewards which could be presented to commercial enterprise. On the left hand, again, lay in the first place that Egypt, the mother of countries, with its mighty Nile spreading fertility through that long valley, which its inundations had covered with wealth, and over-spread with the monuments of human industry; supporting within these narrow bounds a population of 20,000,000; and so advanced in arts and knowledge, that it was deemed a sufficient eulogy on Moses to say that he was skilled in all the learning of the Egyptians. Next beyond it, lay Cyrene, a region filled with Greek Colonies, as brilliant as the mother country on the opposite side of the Mediterranean. Then came Carthage, Rome's great rival, who beat the Romans on their own element. Beyond, followed Mauritania, stretching to the gates of the great ocean. To name these countries is sufficient to remind all who hear, that they were among the most celebrated of the western world.

Looking towards the East, we see in the first place Mesopotamia, or Ur of the Chaldees, an ancient land, in which was the seat of the Assyrian and Babylonian empires, with its leading cities, Nineveh and Babylon. Nineveh was yet larger than Babylon, although the latter was fifteen miles square. She is called "the mother of nations," and "beauty of the Chaldees' excellency." This celebrated region pressed on the eastern boundaries of Palestine, and led on as a highway for its commerce with Persia, India, and, as it is not without reason believed by some, to the very wall of China. Nor were the bounds of the Holy Land unimportant toward the north, where it approached the Hellespont, the Black Sea and Scythia. And lastly, on the southern border lay the Red Sea, navigable to Abyssinia, and the whole length of the Arabian coast, and thence leading out into the ocean.

You thus perceive that the position of Palestine was the most desirable that can well be conceived, as affording it every facility for commerce with all the then known earth; so that we may say with truth, it resembled a precious gem set in the centre of the civilized world, and having a framework formed of the most renowned kingdoms of antiquity.

And that the people and rulers did avail themselves of these advantages is certain. Solomon, the greatest and most enterprising of her monarchs, carried on commercial intercourse with both the West and the East; for while the fleets of the Tyrians came as far as Gades, and traded with the Cassiterides, and even with the Britons for tin, and the Phœnician name was every where known through the coasts of the Mediterranean Sea: the fleets of Solomon, in the other direction, passed down the Red Sea to Tarshish, to Ophir, and to the isles of Javan, by which, there can be no doubt, was meant the coasts of India. For this opinion there are weighty and convincing reasons. His fleets which rendezvoused at Ezion Geber, were absent, we are told, for three years. A voyage of such a length, with all the necessary allowance for the slowness of navigation before the discovery of the magnetic needle, gives ample space for going to India and returning; nor could a shorter expedition well occupy so long a period. The commodities which these vessels brought back with them, afford proofs still more convincing that such was in fact their destination. We are informed by the sacred histo-

rian, that the fleets of Solomon brought him gold, silver, ivory, apes, and peacocks. All these are the productions of the coast of Coromandel, Siam, and Cochinchina. So abundant was the supply of gold obtained by this channel of traffic, as to enable him to make that profuse and gorgeous application of it to the decoration of both the exterior and interior of his celebrated temple, which called forth the wonder of the East. From the account of it given in scripture, the gold employed in the temple appears to have cost a sum equal to six hundred millions of pounds sterling. The whole interior of many parts of that building, including the entire sanctuary, both within and without the veil, was lined with solid plates of this precious metal; while its roofs were of fretted gold, enriched with gems. Nor was this magnificence confined to the temple, or the vessels employed in the ceremonies of the temple ritual. We are informed that all the drinking vessels of Solomon's court, (vessels always very numerous in the East) were made of pure gold. Nay, so abundant was it in Jerusalem during the splendid reign of this monarch, that it is said, "silver was nothing accounted of." That the magnificence of Solomon attracted the admiration of neighboring nations, we may learn from the visit of the Queen of Sheba, in Arabia; who, with raised expectation, coming to Jerusalem to view it, departed to her home declaring that "the half had not been told her." The same thing is manifest from the letters addressed to Solomon by the King of Tyre. Nay, the Savior himself, in that most beautiful comparison by which he illustrates the care of heaven over even the lower creation, and sets the power of the Deity in contrast with the weakness and littleness of man, selects Solomon as his example. "Behold the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you, that even Solomon, in all his glory was not arrayed like one of these." Such a plenitude of wealth and glory could neither have been acquired or maintained by any other power than that of a commerce, which may be said to have stretched its arms to both the extremities of the habitable globe.

THE FRONTIERS.

The frontiers of Palestine were themselves in a high degree picturesque, and still more so from their contrast with each other. Each portion of them may be said to be *sui generis*. First, we have the sea coast, extending from Pelusium to Tyre and Sidon on the borders of Syria; and I know no coast of the same extent, which exhibits a like variety of scenery. From Pelusium as far as Joppa, the territory is level, rich and fertile, abounding with wide pastures and great herds of cattle. These were "the plains of the Philistines" mentioned in Scripture, and here were their five principal cities. Then, again, from Joppa to Ptolemais, or St. John d'Acre, we find a country undulating into hill and dale, and the coast presents a wavy serpentine line, resembling the coast of Devonshire in England, from Plymouth to what is called the Bill of Portland, where you see a surface sloping down to the sea, and richly clothed with herbage. Whoever remembers that portion of the British coast, may form a faint idea of the undulating hills which are met with from the vale of Joppa to Acre. Then, from Ptolemais to Tyre a new variety of coast strikes the eye. Here we have no grassy plains, no gently sloping hills, but a succession of sublime, perpendicular cliffs, of altitudes varying from 800 to 1200 feet. Beetling crags form the entire barrier toward the ocean, and in some places overhanging their base, so that a plummet dropped from this rocky brow would wet itself in the sea. Yet these are forgotten and lost as insignificant before the Alpine summits of Lebanon, which rise behind them to the height of 10,000 feet above the level of the ocean. This noble range exhibits to the view, as you approach the coast, all the beauties of the Himalaya and of the Alps, brought together in one assemblage. I know of no mountain scenery which surpasses it. This is the western frontier. Then, for the Eastern, we have the green and pastoral valley of the Jordan. The Jordan, you know, in the Scriptural accounts of Judea, holds the same place as does the Rhine in descriptions of Germany, or the Tweed in those of the north of England. We read of such a region "on this side Jordan," and of such another city or district "beyond Jordan." Here is a total absence of all which had impressed us so deeply on the sea coast. The whole region is a gentle valley, presenting in every direction nothing but Arcadian scenery, rural, quiet, and shepherd-like. The air is balmy, perfumed with vegetable fragrance, an atmosphere for birds and bees. There is nothing greatly to excite the mind or strike the eye. All is mild and soft and bland. On either bank we behold pastures and their flocks, while between, in gentle flow, runs the silver Jordan. All breathes of peace and of repose. The boundary of Palestine on the north is different from either of the preceding. It is formed by the great mountain ranges of Libanus and Anti-Libanus, stretching diagonally to the coast, in a direction from north-east to south-west. This huge chain extends for 80 miles and cuts off Palestine from the adjacent regions of Syria. The boundary here is in the highest degree magnificent and sublime, a perfect contrast to the last. And what do we meet with at the opposite extremity of this singular country? A frontier totally different from all the three; for from Palusium eastward to the Dead Sea, there is nothing to be seen but a wide and arid desert. This is the old "land of Idumea;" and it is as flat and unvaried as the ocean itself. The whole region is perfectly sterile; exhibiting no sign of life to break the dreary monotony of the prospect. We have thus, as I said, in the boundaries of Palestine, not merely variety, but a positive contrast, which, as we all know, is one chief source of beauty, which

er to the eye, the ear, or any other of the senses. It is light and shadow which give the highest charm to landscape scenery. The sweetest sounds of harmony, if unbroken by rougher notes to charm us by contrast, soon cloy upon the ear. Whosoever has seen much of mountain scenery, well knows that it never appears more lovely or desirable, than when gradually approached over extensive plains. Then one pants and hungers to arrive at what we have been watching so long:—but when we have been for day after day involved in the passes of some gigantic ridge, until we are weary of the constant succession of alps on alps, and then at length catch a glimpse of a level country spreading far into the blue of the distant horizon, we long as much to descend as we had formerly longed to climb. The secret in both cases lies in the charms of contrast. Even the pathless desert has interest for a time, when we first change for it the richness of the most fertile and populous region. So it is with the ocean. The man who comes from the interior, and beholds the sea for the first time, whether sleeping like a liquid plain under the silver rays of moonlight, or lashed into fury and gleaming with the reflection of the red lightning from its surges, is rapt in delight or in amazement and awe. But let him be a voyager on its bosom for long and slowly-creeping months, and then, with what transport does he catch the first distant glimpse of land, rising doubtful in the dimness of distance; and as it draws near, how does every look appear a little Eden to the sight! This charm is possessed in its perfection by the frontiers of the Holy Land; and it constitutes a feature almost as remarkable as the framework of nations which lie beyond them.

THE POPE AND FAWKS—Nov. 5, 1804.

"The gunpowder plot
Shall ne'er be forgot
While the castle of Edinburgh stands on a rock."
Old Ballad.

On the 5th of November, in Britain is celebrated the deliverance of the British Protestants from this plot, so characteristic of Rome. The plot was projected by Catesby; and communicated to Piercy, a descendant of the house of Northumberland. The object of the Romish conspirators was to blow up the two houses of parliament, when assembled to hear the king's opening speech. Had it succeeded, the principal nobles and officers of the government, with the king, queen, and the king's eldest son, together with all the leading Protestant chiefs in the land, would have perished.

Thirty-six barrels of gunpowder had been stretched in the vault under the parliament house. Fawks was stationed at the door of the vault, with the matches and trains, all ready for an explosion.

The plot was discovered by means of an anonymous letter sent to Lord Montague, requesting him, being a popish nobleman, to absent himself from the parliament. Instantly a search was instituted; Fawks was seized; and the barrels of gunpowder discovered under the pile of wood, and faggots. Catesby and Piercy who had fled to raise their partisans, fell by one shot. Digby, Rockwood, Winter, and others, were tried and executed. Garnet, the head of the Jesuits in England, who had counselled the conspirators not to regard the popish lords who might perish in the parliament, when it should be blown up, was also taken and executed.

Thus did God mercifully preserve the Protestants, and defeat the bloody Romantics, in their conspiracy against our holy religion.

That this horrid crime is to be charged upon the doctrines and principles of the pope and his church, is very manifest. For according to the canon law of Rome, it is lawful and necessary to de throne and assassinate heretical kings and rulers. So the conspirators believe they acted by the dictates of their religion. Digby, in a letter to his wife, before he was executed, declared, that "if he had thought there had been the least sin in destroying the Protestant government, he would not have been concerned in the plot for the whole world! And that it was solely out of zeal for God's religion that he did hazard his fortune and life."

Besides, the pope and his priests have never condemned, nor even disapproved of the atrocious Gun Powder Plot! Nay, what crowns the climax of Romish perfidy and wickedness,—Garnet, the Jesuit priest, who was justly executed, has been actually canonized by the Pope! Miracles were said to be wrought by his blood! And in the calendar he is worshipped as a Romish god, particular in Spain, under the name of St. Henry, the martyr of the Gun Powder Plot! And the prayer to him is,—O holy St. Henry, by the merits of thy sufferings and death, procure for us, we beseech thee, the pardon of all our sins." See the proof of this in Winwood's Hist. ii. p. 300.—And Hume's England, iii. ch. 46.

I have only to add, that the 5th of November is duly celebrated in Britain by solemn services; while the people honor the memory of the pope and Fawks, by burning their effigies in a glorious bonfire.

Let us pray that God will grant that our Republic may never have an occasion to celebrate any such anniversary!

Protestant Vindicator.

Fanaticism of the Revolution.—Gen. Warren in his famous Boston oration, holds up a looking-glass for Messrs. Stuart, Fisk, Wayland and Winslow.

"The tools of power in every age, have racked their inventions to justify the few in sporting with the happiness of the many, and having found their sophistry too weak to hold mankind in bondage, have impudently dared to force religion, the daughter of the king of heaven, to become a prostitute in the service of hell."

FRUITS OF INFIDELITY.

The following distressing scene is related in the report of the visiting committee of the N. Y. Moral Reform Society.

"To day after calling on a family in—street; I was led to visit others in several large dwellings near by. In one of them, after conversing with a pious mother I was shown into a sick room where her daughter (a merchant's wife and the mother of 5 children,) was lying in the last stage of consumption. As I entered the room I observed her emaciated form and death-like countenance, the promptings of sympathy led me to speak to her precious soul. At this she uttered a shriek, and gave such a look as language cannot describe. She was too low to speak—but her mother, understanding that she wished me to leave her presence, besought her earnestly to hear me talk a few moments about her immortal interests. With an agonized countenance she listened, while I rehearsed the case of the rich man and Lazarus, and warned her with all possible tenderness *not* to make her peace with God. Again she shrieked in wild despair and motioned toward the door as if desirous I should depart. As I left the room the mother followed and informed me with tearful eyes that the state of mind manifested by her unhappy daughter, was the result of *Fanny Wright's Lectures*. First, her husband's mind was poisoned, then hers, and now, as death approaches, she has no support, and there seemed to be such a fearful looking for of judgment, that a bare allusion to it was almost insupportable. Poor dying Woman! she had like the rich man, enjoyed her good things, but they are now no source of consolation. How many who like her have listened to the vain sophisms and corrupting principles of this heroine of infidelity, will find too late, that they have believed for Eternity, but 'believed a lie.'"

PUNISHMENT OF INFANTS.

We have treatises on the rights of man, of woman, and on almost every right which attaches to the several social relations; yet we have seen nothing on the rights of infants, a class more needing and more deserving protection than any other. The power held over them is so often and so unfeelingly abused, that we give from a foreign Journal, the following instance of its criminal exercise, in the hope that it may operate as a caution, and deter the infliction of punishment, which may, by the most distant possibility, involve consequences that no regrets can repair nor atonement expiate.

"The Convent of St. Claire, at Domesteeux has lately been the theatre of a catastrophe which has plunged a highly respectable family into the deepest grief by the loss of a beloved child, and created a deep sympathy among the inhabitants of that part of the country—as much, indeed, from the melancholy nature of the circumstance itself as from the unexampled manner in which it took place. Monsieur and Madame B—— had placed their only child, a beautiful girl of ten years of age, in the above mentioned convent, conducted by Ursuline nuns, during several years, and enjoying a high reputation as an establishment for female education. The unfortunate child, Louise B——, it appears had incurred the punishment of the *cachot*, or prison—the usual mode of correction adopted in French schools,—and was in consequence shut up in the place used for that purpose. It was observed that the moment the door was closed upon the child her screams were heightened to a remarkable degree, but no particular importance was attached to the circumstance, and she was left in the *cachot*, situated at the bottom of the garden, and at such a distance from the house that her cries were inaudible to the inmates.

About an hour after the child had been shut up, a violent knocking was heard at the outer gate of the convent, which being opened, a laboring man, who happened to be conducting a cart along the road, which passes near the premises, presented himself, and in an authoritative tone demanded 'whom they were murdering in the convent?' adding that he had distinctly heard the sighs and groans of a dying person proceeding from the premises at the bottom of the garden, and insisted on knowing the cause. The nuns immediately explained to the man the fact of the child's imprisonment and assured him that his imagination had attached more importance to the matter than was necessary. The man, nevertheless, insisted upon seeing the child, and the nuns were ultimately compelled by his positive and determined air to accede to his request, and they had no sooner arrived at the spot where the child was confined, than the convulsive sobs and faint sighs which struck their ears, excited apprehensions for her safety. The door was immediately opened, when a spectacle of indescribable horror presented itself. The unhappy child was lying on the ground in a state of most agonizing convulsions, and a cat employed in tearing away the flesh from her neck and face. Every effort was had recourse to in order to save the life of the child, but such was the nature of the wounds inflicted on the neck and face of the unhappy sufferer, that she expired three days after the event in a state of the most horrid delirium. It is supposed that the cat which happened to be shut up with the child, became in the first instance frightened by its screams, and subsequently infuriated."

CIGAR SMOKING.—Two persons of very moderate age have died within a short period of each other, at Chichester, of internal ulcers, brought on, in the opinion of an eminent medical practitioner, by the excessive use of cigars.

We heard a most excellent sermon last Sunday in the forenoon. The clergyman remarked, (among other good sayings,) "My hearers, it is not only your duty to subscribe for a good paper, but to pay for it." Home truth that.—*Utica paper.*

THE FAMILY.

If there are any joys on earth, which harmonize with those of heaven, they are the joys of a Christian family. When the snow flakes fall fast in the wintry evening, and the moaning winds struggle at the windows, what is so delightful as to see the happy little ones sporting round a blazing fire. Look at the little creature in her night dress, frolicking and laughing, as though she had never known, and never would know a care. Now she rolls upon the carpet, and now she climbs the chair, and now she pursues her older sister around the room, while her little heart is overflowing full of happiness. Who does not covet the pleasurable emotions with which the parents look upon this lovely scene.

But let us look at the man who makes his home but a boarding house, where he may eat and sleep. His wife is merely his house-keeper. His children are necessary evils, to be kept out of the way as much as possible. To-day he is at the bowling alley. To-morrow he is at the billiard room. And the next day he is till midnight at the whist party. He is a jovial companion, and greets his associates with an air of careless mirth, as though he never knew a sorrow. But in truth he is a poor pitiable victim of dissipation and depression. His jokes are forced. His smile is unnatural. It is even by constraint that he retains the semblance of good nature. See him at home—how petulant, irascible! The least annoyance to his mind is like the spark to the powder. His children, while they flee from his frown, imbibes his spirit. See him as he rises in the morning, gloomy and cross. The poor creature hardly knows the meaning of the word enjoyment. This is a man of pleasure! He will not obey God's law because it will disturb his happiness! Wretched man! He is the victim of his own sins. He is serving satan here, and satan rewards him as he does all his disciples, with the painfully forced semblance of joy, but with a harassed spirit and prospective destruction.

Lord Chesterfield was such a man. He spent his whole life in the vain pursuit of pleasure, and yet happiness eluded his search. Listen to his candid confession. "I have seen the round of business and pleasure, and have done with all. I have enjoyed all the pleasures of the world and consequently know their futility, and do not regret their loss. I apprise them at their real value, which, in truth, is very low; whereas those who have not experienced, always overrate them. They only see the gay outside, and are dazzled with the glare. But I have been behind the scenes. When I reflect upon what I have seen, what I have heard, and what I have done, I cannot persuade myself that the frivolous bustle of the world has any reality. Shall I tell you that I bear this melancholy situation with the meritorious resignation and consistency which most men boast? No, sir! I really cannot help it. I bear it because I must bear it whether I will or no. I think of nothing but killing time the best way I can." What a comment is this confession upon what is generally called worldly pleasure.

The dying scene of such a man is a fearful commentary upon his mispent life. He lies upon his dying bed, annoyed all around him by his irritability. The retrospect of the past affords him no pleasure, and the future is filled with fearful forebodings. And there he lies brooding in sullen silence upon the present pains, with no consolation in respect to the future. He dies and is forgotten. But oh! this is not the end of his history. Judgment is before him, and eternal retribution succeeds. The imagination shrinks from following him into those regions.—*Abbot's "Path of Peace."*

From the Advocate of Moral Reform.

WEST RANDOLPH, Sept. 29, 1838.
Dear Sisters—That licentiousness is a sin, wholly at variance with the precepts of the Bible, is as clearly demonstrable as any declaration contained in the Sacred Writ. This being the case, it ought to be exposed and denounced, as we would expose the sin of intemperance, or any other great and prevailing evil. Yet there are many, even of the professed followers of Christ, yet, even of those who minister at the sacred altar, who will not raise their voices against this destructive and heaven daring sin, because, say they, it is a subject too delicate a nature to introduce in a promiscuous assembly. While such a fastidious delicacy as this reigns over the minds of many, the libertine can go forth in the first walks of society, not only under cover of midnight darkness, but also amid the full splendor of the noonday sun, and take his victims, I had almost said, without remorse. And there are many within the pale of the church, who can hear, almost with unconcern, a recital of these acts of degradation upon human society and human happiness, but who would blush, and raise the cry of indecency, should they chance to hear an appropriate lecture on Moral Reform. But an immaculate Jehovah has spoken forth on this subject in language too plain to be misunderstood, saying, "Thou shalt not commit adultery," thereby giving us an example which we may safely follow.

There is scarcely any sin, the tendency of which is so destructive to soul and body as licentiousness. The man who has abandoned himself to this vice is transformed into a monster of wickedness, whose pestiferous influence causes the fairest of human hopes in all its forms enfeeble the mind, enervates the body, induces disease of the most loathsome and malignant kind, brings its victims to a premature grave, and if unrepented of, will ultimately destroy both soul and body in hell. This, then, is the nature of that foe against which every Christian, and every friend of virtue should contend; not with carnal weapons, but with such as are mighty through God to the pulling down of strong holds.

Yours in the cause of virtue. H. H. B.

LIBERIA.

We have hitherto said very little about Colonization, from the conviction that facts would soon tell the whole story, and show how Utopian is the entire scheme, whether it regards the possibility of removing the colored people; or the right of white folks to dictate to black folks in what corner of the earth they should hide themselves; or the practicability of founding a healthy and prosperous colony on the most unhealthy spot in the world; or any thing else which can grow out of such a root as prejudice and hate against the colored man.

The following letter from Mr. Louis Sheridan forces light upon us, which it may not be wise or pious to resist.

Again, it appears that the slave-trade, instead of having been done away, or even checked by the colony, has been steadily increasing its depredations and its horrors, particularly for the last four years.

"Why can not the Colonizationists and the Abolitionists harmonize in their work?" is a question we have often heard; and now we think that the inquirer is furnished with at least a part of the answer. The whole reason is, that Colonization grows out of prejudice and hatred—while Abolition springs from justice and love. "Can two walk together except they be agreed?" and here is the widest possible disagreement. Let the reader learn, if he has not learned before, under what *persuasions* the colored people have been and are yet induced to go voluntarily to Liberia.

Louis Sheridan tells the truth about it. It is impious to talk of removing the colored people "with their own consent." They may and do consent, and so would any of us consent to escape from our dwelling which had been set on fire by an enemy at the dead of a winter's night, though it were at the risk of perishing with the cold. The time is near, when the world will confess that there is no other good plan for the relief of the slave, but that long ago devised of God, and explained in these few words—*"Let the oppressed go free."*

It is testified by several Southern witnesses that Mr. Sheridan was a very respectable mulatto gentleman, who had acquired an estate of fifteen to twenty thousand dollars.

To Lewis Tappan, Esq., New York, U. S. A., via London.

VERY DEAR SIR,

In looking over some memorandums of my correspondence with the Colonization Societies in America, I find a letter addressed by you to me, when in N. C., the subject matter whereof having been replied to at that time, the review at this date seems only to call up the remembrance of former kindnesses, an acknowledgement whereof I would on no proper occasion omit to make. This premised, I now set me to the task of making you acquainted, so far as my own knowledge, derived from observation and information, extends, with the particulars of our situation, and the prospects connected with these settlements of the Colony in Liberia. I was sent here under the patronage of the Young Men's Colonization Society of Pennsylvania and New York, for the purpose of making developments of the resources of the soil in Africa. I accordingly arrived on the 7th day of February, 1838, on board the barque Marine, but had no communication from the shore until the next day; a note was sent to the Captain, Buckmar, inquiring whether his was the vessel containing the expedition looked for from the United States. We were then on the eve of starting for the shore, and of course, we did not wait to have any further correspondence on the subject, but pushed off, and on the 8th day of February, my feet first pressed the soil of wretched Africa. The situation of these two places, Edina and Bassa-Cove, is picturesque enough, and were the people and the Government industrious and efficient, something of the delightful might be made out of them; this, however, is altogether gratuitous on my part, for paucity from me is the last thing looked for by the Colonizationists; and again, the climate, soil, and economy here forbid that any thing of importance shall be accomplished, at least for some time to come.

I was, on landing, walked up to a tolerable looking house, and introduced to the Rev. Governor J. J. Matthias. This Governor had heard of me, my purpose, design, intention, &c. &c., and every accommodation and assistance should be given me, as it had been particularly requested by Gov. Buchanan. But, lo! the sad discrepancy there all times is betwixt our practices and our professions; our accommodations were proposed in some half-dozen pens made of poles, about the size of such as a Southern white man, in his fury, would snatch up to beat a negro with; and these pens covered with thatch, do you know what that is?—the foliage of a shrub called bamboo, tied on, so as when dry to admit the water by the most easy and convenient means, next to leaving the roof uncovered. These I utterly refused to go into; and had to hire houses from the people of Edina, at a great expense, for the whole of our expedition, seventy in number.

My next essay was to make provision for such of our people as could get on shore, during that day, as nothing could be landed from the vessel. I was very readily furnished by the Governor's store-keeper with a barrel of rotten corn meal, for which, owing to my having none to return in place of it, I had to pay the pretty little trifle of \$8. My next application to his Excellency, was on the subject of land. I found that I was destined to a settlement up the St. Johns, six miles from the bar; and that on my taking the oath of allegiance, I could have what quantity of land I wished. But now comes the tug of war. After a delay of four weeks, and so much valuable time lost, I was presented with the Constitution of Bassa-Cove, manufactured for the special use of Hunkerson or some other person's slaves. Surprise, indignation, and every

other temper such an insult was calculated to inspire, aroused me almost to a transport of fury, and I vowed, so help me God! to die, rather than take an oath to support such a Constitution. I then told his governorship, that I had come from the United States to be freed from the tyranny of the white man, and that I should not be easily brought again to submit to it;—but, my dear Sir, 'tis but a vain boast, for all the while that we are here we are subject to it. Fancy to yourself an establishment—call it a colony, or plantation, or what you will—with but a single white man at the head of its affairs; the laws that govern it framed by him, or by his predecessor, which is the same; himself the executive, and so down to the very last lackey in the concern, all of his appointment; see this same white man in the possession of, and accountable to nobody that can bring him to account for, all the funds contributed by the gullies of Colonization; see him without the smallest degree of mercantile knowledge, laying on and charging enormous advances, say one or two hundred per cent. on the very necessities procured by voluntary contributions, gotten together under pretence of benefiting the colored man in Africa, and of which he receives not one iota beyond what he buys, and must pay for at the enormous advances charged on their original cost in the United States.

And for whose benefit are these charges made? not the individual donors, not the managers of the Society, not the Colonists; who then? why just Nobody, that father of all mischiefs. But it is characteristic enough of any man, who would come here and satisfy himself with the blushing honors of being called Governor, over a few crazy freed negroes and mulattoes. You may be disposed to smile at the application I make of the term crazy freed negroes, &c., but, Sir, listen to facts, and then judge of its propriety. In the first place, they have aimed at producing certain effects by unapt causes. 2dly, they have exerted reasoning, if such it can be called, without proper data to ground their opinions on; and 3dly, they have striven to deduce certain consequences from ill founded premises. Now to explain this—Some of the Colonists, on their arrival in this country, were in possession of some amount of money; and instead of remembering themselves to be no more than exiles from their native home, and husbanding their resources, they set up a kind of aristocracy, and in order to maintain their dignity, spent more than all they had. A second class, are those who went upon the plan of living by their wits, and of all the devil's inventions to keep people poor, this has most wonderfully succeeded; for how can men thrive by such means, when there are not in their community subjects for their wits to be exercised upon. And a third class, ashamed to beg and too proud to work, went upon the trading scheme, for finding the gullibility of the natives and the easy and cheap rate for which their stuffs could be had, they chose rather to compound with their backs and stomachs until they could no longer be trusted, and so their revenues ceased; and finally, every one until now, seems to have forgotten that we are to obtain our bread in the sweat of our face. You may fancy this a distorted picture of affairs in Liberia, but, Sir, I would rather my right hand should perish from my body, than it should pen a lie: For there is not an individual man who does not eat the beef and pork of some Society, or who has not ate of it until he has almost become choked therewith, but will tell you, if he had it to do again, he would prefer to die rather than come here. I have conversed with several, not only of these settlements, but many belonging to the old Colony, and have asked them why they have suffered such lies favoring these Colonies to be circulated and published in the United States?

Why, Sir, say the more intelligent, misery, you know, likes company! and, Sir, say another class, I did not like to become conspicuous in any way, either for or against, the society. And, say a third class, we were afraid as we were here, if we said any thing no more people would come, and we should be too weak to stand against the natives. And, say a fourth, which forms the great majority, we know nothing about what has been said, only this we know, that if we had the means of getting away we would not stay here. Now, Sir, it is my being involved with such a wretched pack that gives acerbity to my temper. Would I not rather die than do the devil's work in this deceiving people to their ruin; for it does seem to me, that with the one exception of Mr. No-body making money out of the goods sent here, instead of giving them, as I always thought or understood was intended to be done, to the poor perishing colonists for their help and support, the rest is only a well schemed project of destruction. It has been said that the Colony at Monrovia was improving. No such thing, Sir, it is DYING, but may not expire before its sisters, Edina and Bassa-Cove, shall have taken its disease (the slave trade) and both go off together.

It has been said that the slave trade had disappeared from this part of the coast. If ever it was the case, there is now a fearful reaction; for the first vessel I saw near the shore, a few miles above, and in sight of Monrovia, was shown to me as a slaver; and at Crew Town, a place in sight of our Governor's seat, I have seen divers vessels, of whom it was said to me, they are slavers, Sir. And so far from the slave trade being at all diminished, I am of opinion that it now is carried on around, about and among us to a fearfully alarming degree. Again it has been said, that the establishment of Christian Colonies of free blacks on this coast, would tend to christianize Africa. I always doubted the fact, and now I know it to be false. So very far from this being the case, I will venture to affirm, that could a correct analysis be made of the progression of mind, and the weight of physical influence in the two castes, the preponderance would be shown in favor of the colonist approximating nearest to the heathen's barbarity. True; there have been some very few converts of natives to Christianity; but for every one so converted, five Americans have pulled off their clothes and gone naked; and there is not now a child growing up in the Colony who would not prefer Hebo or Bassa to common English, and not only using their jargon but also adopting their manners and customs, and such, to me,

are fearful signs as it regards Colonization. The land on the sea coast, you in all probability have been informed, is sandy, and in many places low and marshy, and hence it is very poor and good for nothing; but as you go towards the interior it is gently undulating, with here and there a bluff, making to the river, as the mounts or capes do on the sea. This land is of a mixed quality, and some very good spots may be selected for farm settlements. Such an one is, I think, selected by our masters for our occupancy: my having refused to become a citizen of this realm by swearing to be a white man's slave, threw me out of the pale of regal favor, and I had to take a lease of 600 acres, to enable me to carry out my verbal promise, made to the society who sent me here. I think it probable we shall succeed, though I have already made myself sick, and as there is no alternative but pump or drown, I will work so long as I can, and quit when I can do no more. I think it unnecessary to enter into a detail of the peculiar barbarousness of this country, and its yet more barbarous natives; though if there were to be seen nothing more than its roads and waters, it would, in the "tout ensemble," be a tolerable prospect; but oh! the millions of millions of ants that every where cover the ground, and mounds of earth, yelp'd bug-a-bug hills, thrown up here, there, and every where, you know not how or why; and the chattering of Monkeys and the unearthly sound of the Whawhaw, enough in themselves to drive civilization back to its original darkness, and make chaos come again.

I believe I will weary you no longer with this detail, but if you desire it, you can have an abundance more of the same relation.

I know not that our experiment will make for or against the Colonization scheme, as I am not yet prepared to say, whether people ought to come here or not; this is one of the objects I have in view, and to arrive legitimately at these conclusions, will require further experiments than I have yet made. When my conclusions are formed either way (all's like to me), you shall have it; and in the meantime, I beg you send me some American papers, as I should like to know what is going on in the States, not that I feel much interest in these matters at the present, but that it would be agreeable to know the ascendancy of parties as they occur, forasmuch as we expect them to change.

Accept my high consideration, And am, yours most respectfully,
LOUIS SHERIDAN.
Edina, Liberia, 16th July, 1838.

The exultation of the Colonization Society, when Louis Sheridan consented to go to Africa, was unbounded; and just in proportion must be their mortification at the disclosures he has made. As to Mr. Sheridan himself, we can hardly pity a man of his intelligence and standing, for allowing himself to be gulled as he was. He knew that colonization was a humbug, he knew that its managers were not to be trusted, he knew that by going to Africa he was separating himself from the destiny and sympathy of his people, bond and free. He should have paused. He should have found out the nature of the government at Bassa-Cove, before he placed his all at its disposal. We are informed also that he was a slaveholder in this country, and that he SOLD a part of his slaves and employed their price to establish himself in Liberia. The defeat of his hopes must be very great indeed. We have seen a letter from a credible person in North Carolina, dated Sept. 19, addressed to a colored citizen in this city, from which we are permitted to take the following extract:

"You stated in your letter that you was dissatisfied in New York. I hope you will not go to Liberia. Louis Sheridan chartered a vessel, and took his mother and all his relations with him to Liberia, and his mother wrote a letter to us that they were making out very bad indeed."—*Emancipator*.

AGRICULTURE OF LIBERIA.—At the commencement of the present year, the public were again, for the 13th time, amused with the magnificent representations of the great things which were going to be done in Liberia, in the agricultural line. Let us see now what it amounts to. The Journal of Commerce, copying from the Liberia Herald, says:

"Neither Indian corn, cotton, sugar nor coffee, is cultivated to any extent by the colonists or the natives. More corn and sugar cane have been cultivated this year than in any year preceding, but as their cultivation is in its infancy, it would be a misrepresentation to reply in the affirmative.

"No mill is yet introduced, either for grinding the sugar cane or corn. Since the cultivation of sugar has been commenced, a strong confidence has been indulged that the Society would introduce a mill into the Colony, and as it was regarded rather as an experiment, private individuals have been waiting the result of a trial, by the Society. There are a few hand-mills used by families for grinding corn.

"The agricultural association has yet done nothing. Various causes, entirely beyond the control of the colonists, have rendered it prudent to delay the commencement of operations. Many of the persons interested in the association, have, since its formation, commenced individual operations."

And yet the society that is continually putting forth its delusive falsehoods about the prosperity of its colony, is kept in countenance by Christians. Such is the infatuation to which hatred of abolition and the spirit of caste have driven even ministers of the gospel and leading men among our churches.

EMIGRANT TO TEXAS.—The Post Master at Pekin, Illinois, has absconded, with all the public funds in his possession, about \$600. When last seen, he was making the best of his way to Texas. "Like seeks like."

Major Otis Adams has been appointed Post Master in Grafton, vice H. T. Groat, resigned.

FROZEN OVER.—The Susquehanna river was completely frozen over opposite Columbia on the night of the 29th ult.

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."
WORCESTER, DECEMBER 7, 1838.

President's Message.

Dec. 4, 1838. A great anxiety usually exists, on the assembling of the National Legislature, to get a peep at the President's Message as soon as possible. Sometimes this propensity becomes ridiculous, and we are by no means disposed to foster it. This document is not a *Lane*. Whatever recommendations may be contained in, none of them may be complied with by the Congress. Still, however, it is suitable that every citizen exercise a due vigilance upon any of the acts or opinions of their rulers and be ready in a Constitutional way, always to interpose their countervailing influence, whenever erroneous opinions are promulgated by those high in authority.

We intend to keep our readers apprised of the proceedings of Congress during the present session.

The two branches assembled in Washington on Monday last. Nothing of importance was done in the Senate, and in the House nothing but the election of a Clerk. Matthew St. Clair Clarke of Dist. Col., and Hugh A. Garland of Virginia, were the candidates.

The whole number of votes was 210, of which Garland received 106 and was chosen, Clarke receiving 104.

The Message was delivered to Congress on Tuesday, and was received in this town yesterday, Thursday. As we have not room for the entire document, we present a brief outline of its contents.

It begins with a warm congratulation of Congress on the favorable state of the country, taking a suitable notice of those "blessings which evince the care and beneficence of Providence, and call for our devout and fervent gratitude."

As "the present year closes the first half century of our federal institutions," the President takes occasion to indulge in some reflections on the past. In his remarks on the "Constitution," we are pleased to observe that the Message holds a language somewhat at variance with the notion, common on the lips of many, that the "Constitution" is too sacred a thing ever to be altered or even scrutinized. It declares it "subject to change and to entire revocation, whenever deemed inadequate to all the purposes" for which it was framed.

The Message proceeds to touch on our affairs with Mexico—the N. E. boundary—the improper interference of citizens of the United States in the affairs of Canada—the declination of the Russian government to renew "the fourth article of the convention of April, 1824, between the U. S. A. and His Imperial Majesty" by which it is provided "that, during a term of ten years, the ships of both powers may reciprocally frequent the interior seas, gulfs, harbors and creeks upon the coast" &c. &c.—The reasons assigned for declining to renew are that the only use made by our citizens of the privilege it secures to them, has been to supply the Indians with *spirited* liquors, ammunition and fire-arms, while this traffic has been excluded from the Russian trade—"the blockade of the principal ports on the eastern coast of Mexico by the French"—the "convention for marking the boundary line between Texas and the United States—the application of Texas for admission into this Union and the withdrawal of that application—the fiscal affairs of the Government—the recent defalcation of the collector of the port of New York, of which it is said that "the case is one which imperatively claims the attention of Congress"—the employment of banks, as depositories of the public funds—the tobacco trade—the army and navy—the removal of the Indians—the necessity of "continuing military operations against the Seminoles, until they are totally expelled from Florida."

—the "good faith" which this government have always kept with the Indians—the Post Office Department—"certain proceedings at law" in the District of Columbia under the old law of Maryland, which does not seem to operate perfectly well in this case.

In the Message views are expressed on various topics about which there will undoubtedly be adverse opinions among the members of Congress and the community at large.

The Message is well written, and contains some excellent observations on "the interest the people of the United States should feel" in behalf of "all those who are at any time struggling" for freedom. It commends the exercise of "entire freedom of opinion and an undisguised expression thereof." We take it that the President is sincere in all he says, and, therefore, have reason to hope that no padlock will be imposed on the lips of either members of Congress or the people, hereafter, in relation to the subject of Universal freedom, and the Unalienable Rights of Man.

MURDER MOST FOUL.
In September last, a case was tried before the Greenville (S. C.) Circuit Court, which requires more than a passing notice.

In a quarrel which originated at a muster, between William L. Yancey, and a son of Doct. Robinson M. Earle, Yancey shot the father who died of the wound a few hours afterwards.

CURE OF STAMMERING.

Among the many improvements of the present day, may be ranked as not the least worthy, a cure of that very troublesome evil, stammering, by Mr. David Fisk Newton, formerly a student in Lane Seminary, Ohio. This gentleman, as we learn from a doc-

ument he has sent us, has established in Philadelphia an "Institution for the Cure of Impediments of Speech." Mr. Newton is commended to public favor by a large number of very respectable gentlemen, with several of whom we have personal acquaintance. Mr. N. closes as follows—

The above testimonials are given merely to remove erroneous impressions, and promote the important cause in which I am engaged. It was far from my intention ever to engage in this department of benevolence, nor should I have done so, had there been a system in operation that would relieve this unfortunate class of sufferers. I was urged to it from a sense of duty.—Having been a most inveterate stammerer from early youth, I tried all the systems in vogue; expended much time and money, without relief. I also witnessed the same failure on many who were similarly afflicted. For years stammerers have been the subjects of speculation and imposition; confidence was lost.—To restore the most noble and brilliant, (many the most noble and brilliant,) I was certain, that, to insure success, an Institution must be established on benevolent principles. In opening this Institution on these principles, my motives were suspected, and the most virulent opposition manifested. But, from the most gratifying success which has attended my efforts in relieving the afflicted, I feel an increasing confidence that I am in the path of duty; that my motives and the value of the system will be duly appreciated.

The time requisite for a perfect cure depends on the nature of the case, and the application of the pupil. No magic is performed—the system is founded on simple, rational and philosophical principles. No one possessing noble and virtuous resolutions, and *strictly* temperate habits, need despair of complete success.

[?] Persons afflicted, writing from a distance, will please mention their age, length of time afflicted, occupation, whether an attempt has been made for relief, &c.

D. F. NEWTON.

TAUNTON BAPTIST ASSOCIATION. The Committee on Slavery made the following report:

Preamble. Whereas slavery is a fearful evil, affecting as it does the best interests of two and a half millions of our fellow citizens for this life and the life to come, and whereas not only the State but the Church are deeply involved in it: Therefore

Resolved, That Northern Christians, and especially Christian Ministers, cannot be silent in relation to this thing and be innocent.

Resolved, That we deeply regret that many ministers and private members in the Churches of our own denomination at the South, are involved in the guilt of enslaving their fellow men.

Resolved, That the course adopted by many ministers, and especially by most religious newspapers in the North as well as the South, in suppressing the light on the subject of slavery, is a violation of their solemn trust as witnesses for God.

Resolved, That we recommend to all our Churches the observance of the last Monday evening in every month for united prayer for the peaceful abolition of slavery in this land.

Resolved, That the peaceful emancipation of so many hundreds of thousands of slaves in the West Indies, is matter of great gratitude to God, as it is an event unparalleled in the history of the world.

Resolved, That we recommend to all our friends of the slave to avoid all denunciatory language, or violent measures, in this good cause; but always to evince that we are influenced by the benevolence and spirit of our great Master.

This Report was accepted unanimously, except that an individual thought that our resolution was not strong enough. This Association are unanimous in their abhorrence of slavery.

Literary Emporium of the Pacific!—A recent St. Louis paper, in giving an account of a meeting in that city, called for the purpose of listening to the statements of one of the Methodist missionaries to the Indians on our Pacific coast, states that a school book has been prepared by the missionaries in the Indian language, the manuscript of which has been sent by them to the Sandwich Islands to be printed. At these islands there has been a mission established by the Congregationalists and Presbyterians of the U. S., the results of which have been of the happiest nature. The heathen habits and worship of the people have been abolished, and the Christian religion established, schools are spread over the islands, and thousands of children have been and are now being educated; printing presses are in operation, at which several periodicals and numerous school and other books are printed; and the little cluster of island which lately were sunk in the darkness and degradation of heathenism, is now about to become the literary emporium of the Pacific!

Who can trace the progress of Christianity in these once benighted islands, and witness its effects in civilizing, elevating and ameliorating the condition of their inhabitants, and not ardently desire the universal spread of so benign an influence thro' all the nations of the earth.—*Vi Phnix*.

SOUTH CAROLINA vs. NEW YORK.
The Greenville (S. C.) Mountaineer copies from the Charleston Patriot the following language:

Abolitionism and Whigism in New York. The replies to these interrogatories [then addressed to the candidates at the late election in New York] show which of the heads of the respective parties, Administration and Whig, have acknowledged the supremacy of the Constitution of the United States, and which have repudiated its high sanction.

Gov. Marcy with manly brevity replies, in substance, that the law of the State of New York, giving the trial by jury on such an issue between the master and the slave (making them in fact plaintiff and defendant) having been declared repugnant to the Constitution of the United States by the Supreme Court of New York, if that decision should be sustained by the high judiciary

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of the Union, he will bow to its judicial fiat. Mr. Seward the Whig candidate for Governor, expresses himself in favor of such a law—in other words, he is for bringing into the Courts of New York the owner of an absconded slave, who by the Constitution of the United States may peremptorily claim him of the Supreme Authority of the State into which he has fled, without any legal process whatever. Mr. Seward is for subjecting the slave owner to this social degradation, as it would be deemed at the South, and placing his property, guaranteed by the supreme law of the land, at the fiat of twelve men, educated in prejudices against his rights and interests.

But Mr. Bradish, the Whig candidate for Lieut. Governor, is a whole and out and out Abolitionist. He does not mince the matter in the least. He has no scruples. He is steeped to the lips in Abolitionism. He argues the questions propounded to him on the broadest ground of civil liberty and general right. He does not sustain his logic by any qualifying admissions, but hedges in his reasoning with the pestilential dogmas and barren abstractions of the school in which he must conceive it an honor to have enrolled himself. He, in short, is just such an apostle of humanity, as the Abolitionists would like to have moulded to their purposes, if they had had the moral and intellectual training of so promising a disciple. He is not only in favor of granting the trial by jury to a slave claimed as absconded, but he is the opponent of all discrimination as to color in the distribution of the right of suffrage. While Gov. Marcy unequivocally expresses his wish to retain the Constitutional disqualification in relation to color, as it exists in the Constitution of New York, and Mr. Seward insinuates that education may remove this objection, Mr. Bradish exclaims, "It (the removal of the discrimination) is due to consistency and the spirit of the Constitution. The light and spirit of the age demand it. A just regard to our character as a free State demands it. But above all the immutable principles of equal and eternal justice demand it." Most rapturous devotee of "equal and eternal justice!" Most temperate advocate of its "immutable principles!"

Remarks. 1. It is evident that the South are not idle spectators of what is done at the North.

2. The South shrink with horror from the proposal to submit the case of a man, claimed as a fugitive slave, to a trial by jury, because, say they, these jurors are "educated in prejudices against the rights and interests" of the claimant. But it would be all right and "chivalrous" to leave all such cases to the Southern gentry who choose to come into a free State and lay their grasp on whomever they will. No danger of partiality in this!

3. The South affects to laugh at "the immutable principles of equal and eternal justice," being applied to the case of the slave. Vain mirth this! "We unto you who laugh now, for ye shall mourn and weep."

4. Some of the Administration papers, the Globe in the number, are trying to make people believe that all the sin of Abolitionism lies at the door of Whigism. They will do well to look at Democratic Ohio, made triumphantly so by Abolitionism at the late election.

For the Christian Reflector.

"NON-RESISTANCE."

Worcester, Nov. 29, 1838.

Mr. Editor,—I send you some extracts from an article published in the New York Evangelist, entitled "Peace and War—Origin of extreme views," interspersed with some remarks of my own. The object of the writer is, to show that the views of the advocates of non-resistance are not authorized by scripture.

The writer says, "The source from which the (the advocates of non-resistance) derive their principal support, is a misapprehension of the nature of the Christian dispensation, and a consequent misunderstanding of Christ's sermon on the mount. It is supposed that Christ came to establish a new church, and that, consequently, he taught contrary to the teachings of the Old Testament scriptures.

"God cannot deny himself. If he were to teach truths and give us principles of action at one time, and abrogate them at another, he would contradict himself. We must, therefore, conclude that, if the Old and New Testaments were given us by the same Divine Author, there will be a perfect harmony and agreement between the truths, the principles and the institutions taught by both."

The first thing I would notice, is the statement that non-resistance "derives its principal support from a misapprehension," &c. Then it seems they derive their support, not from the teachings of Christ, but from the theory which they have adopted, or which he says they have adopted.

This is absurd and inconsistent. What peace man ever brought such evidence in support of his principles? The advocates of non-resistance do not reason thus. It is an error into which men too frequently fall, and which, I think, may justly be charged upon the writer of the passages here quoted, to lay down some proposition as an axiom, and receive or reject every principle, as it agrees or disagrees with that proposition. Even the word of God itself is warped and distorted, to bring it into conformity to their favorite axiom.

The principle here laid down is, that God cannot give us principles of action, at one time, and abrogate them at another, without contradicting himself. In another passage, he lays down another principle of the same

character. He says, "There is nothing in the Old Testament that is superseded by the New, except the types and shadows, which, being accomplished or fulfilled in Christ, have waxed old and vanished away." One would think that such sweeping positions as these, and so important withal, should be substantiated by some proof; but he has given us none. Now, has he entered so deeply into the counsels of Jehovah, that he is competent to determine the first of these positions? Is he so wise, above what is written, that he can safely say, that God cannot consistently give us, under the light we enjoy, principles of action, different from some he gave the Jews, nearly four thousand years ago? and that too, in the face of express declarations in Christ's sermon on the mount?

Other testimony may be adduced of the falsity of these positions. One grand principle of action, which God gave the Jews, at the giving of the law, was, "Thou shalt love thy neighbor as thyself." And yet within forty years, he tells them by Moses, speaking of the Moabites and Ammonites, "Thou shalt not seek their peace, nor their prosperity, all thy days forever." He says also, by the prophet Ezekiel, "Wherefore, I gave them statutes that were not good; and judgments whereby they should not live."

If his second position is correct, then all the laws given by Moses, not relating to types and shadows, are in full force, and binding upon us. But, be it remembered, if we take a part, we must take the whole; the civil as well as the moral law; and must obey it to the letter. If one man destroys his fellow's eye, then his eye must be destroyed. If instead of an eye, he takes his life, then his life must be taken. There must be no such thing as pardon, or commutation of punishment, for the law is imperative.—"Ye shall take no satisfaction for the life of the murderer; he shall surely be put to death."

And not only the murderer, but the blasphemer, the glutton, and the drunkard, must all be put to death. And, if a father shall find his son guilty of idolatry, he must put him to death, and that with his own hand. The sabbath breaker, also, must be put to death; and reasoning on this principle, the seventh day must be the sabbath; for this was one of the principles of action that God gave to man, to "Remember the sabbath day to keep it holy," and "the seventh day is the sabbath." The writer must therefore submit to the dilemma, either to class the sabbath among the types and shadows, or keep the seventh day as the sabbath.

If these laws are binding on us, then are we guilty of a grievous sin against God; not only on account of our personal disregard of them, but for tolerating disobedience in others. These laws should be the laws of the land; and the full amount of penalty should be executed upon all offenders; for the penalty is a part of the law.

If none of the Jewish laws relating to civil government were repealed, what is the meaning of the passage—"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth; but I say unto you that ye resist not evil," &c. &c. The writer says, this is designed as a rule for individuals, but not for the magistrate. Then it follows, that the magistrate must act agreeably to the old Jewish code, and exact "an eye for an eye," &c. But who appoints the magistrate? The individuals surely that compose the people. Then it follows, that individuals have a right to appoint a man to do that, which they have no right to do themselves. We may not maim, wound, and kill, ourselves, but may appoint a man to do it for us. This reasoning is too absurd for a serious answer.

God gave the Jews three kinds of law; the Moral, Civil, and Ceremonial. We all agree that the first, as given amid the thunders of Sinai, is still binding. We also agree that the last, being fulfilled in the sufferings and death of Christ, has passed away. The only question then is, respecting the civil law, which God gave for the government of the Jews, as a nation. That this was abrogated by Christ, I think there is abundant evidence. A part is quoted by our Savior, in his sermon on the mount, and a contrary course enjoined. Another evidence of its repeal, is found in the case of the adulteress that was brought to Christ. The law required that she should be stoned. But the very form of the question put to him by the scribes and pharisees, strongly indicates that they considered him as teaching a different doctrine. "Now Moses, in the law, commanded that such should be stoned; but what sayest thou?" Then the course which he took to shut their mouths and screen her from the penalty of the law, and the manner in which he dismissed her, "Neither do I condemn thee, go and sin no more," is strong evidence of the repeal of this law. There is also a different spirit in the prayers relating to enemies, in the Old, and New Testaments. David says, "Let their way be dark and slippery; let the angel of the Lord persecute them." Ps. 37. How different the prayer of the Savior. "Father, forgive them, for they know not what they do,"—and of Stephen, "Lord, lay not this sin to their charge."

Much more evidence might be brought to substantiate the point in question, but my limits compel me to forbear for the present.

ORVILLE.

TO THE PUBLIC.

And particularly to the Citizens of the town of Worcester.

FELLOW CITIZENS—I wish to say a few words to you about a subject which I am not a colored man. Yes, I own I am. Am not my rights as dear to me as to others? Is not my money as good as a white man's? Yes. Does not the white man expect the colored man to do his duty, as he expects it of others? To pay when he owes—to perform his contracts—and to do all his duties as faithfully and as well as others? Yes. Does he not in all things expect he will do his duty? And if he does not, does he not complain and hold him to his responsibility? Yes. Does not the colored man make as free and liberal use of his money as the white man? Surely he does. If then the colored man, in his intercourse with mankind, is expected and required to treat the same as others, why then do not you, who profess to be his friends and advocates, treat him with the respect and decency which you admit he deserves as a fellow being? Here I am in a free State. Here you call upon me to pay my taxes—here are the laws of your State which I have to abide by, as much as the white man. You will admit all this to me; but when it comes for me to use one of my privileges like a man, like a gentleman, as I esteem myself, you will look at my color. That you will not give me my privilege then, because I am a colored man, is true. Here you advertise your position, why do you look at my color? I will take my truck and go to the depot, well dressed, as I always am. I shall undertake to go in your cars. Pay for my ticket the same as others. And although your pockets are well lined with money, and my pockets are empty, yet they were not made for me. I will take my truck and go to the depot, well dressed, as I always am. I shall undertake to go in your cars. Pay for my ticket the same as others. And although your pockets are well lined with money, and my pockets are empty, yet they were not made for me. 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